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Philadelphia College of Osteopathy

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THE AXONE

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Volume 1947

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Number 3

PHILA. COLLEGE GRADUATES 58 DOCTORS



PCO CLASS OF 1947

Recipients of the degree of Doctor of Osteopathy

Abar, Weston J.
Adler, Phillip
Axelrod, Jerome L.
Barsky, Paul
Biddlestone, Lyle E.
Blumberg, Robert B.
Bortle, Donald T.
Brown, William
Brownstein, Morton
Caruso, Samuel L.
Cionci, John L.
Cutler, Frank
De Masi, Andrew
Dossick, Jules
Ellison, Edward C.

Farer, Jerome
Feldman, Albert A.
Feltoon, Ervin
Giamporcaro, Salvatore
Gilbert, Romaine I.
Gilberto, James J.
Gillette, Joseph
Hamberger, Eugene
Hamberger, Rena Mae
Harris, Arnold S.
Hofkin, Harold H.
Kanoff, Saul
Koenigsburg, Arthur
Janiger, Oscar
Leopoff, Irvin

Levine, Irwin R.
Liberman, Isadore
Marsico, Dominic E.
Mascioli, Alphonso A.
Masters, David
Mook, Wendell
Novak, Augustine R.
Osattin, Morris R.
Ratcliffe, Theodore
Richardson, Calvin T.
Roberts, Glenn
Rosenbaum, Robert R.
Salkin, Alan
Salkind, Morris
Segal, Seymour S.

Shapiro, Jacob B.
Sherman, Benjamin
Shtasel, Phillip
Stanley, Frank L.
Steinsnyder, Hartley R.
Strong, Neale
Venuto, Joseph
Wallace, Thomas C.
Waltzer, Martin
Weiner, Oscar R.
Weisbrod, Joshua L.
Williams, Warren W.
Zacour, Alexander

Announcement of Prizes

Elected As Honor Students

Membership in Sigma Alpha Omicron, honorary scholastic society at PCO was conferred upon the following graduates: **Rena Mae Hamberger, Arnold S. Harris, Saul Kanoff, Wendell Mook.**

Honorable mention was awarded to **Joshua L. Weisbrod.**

Maintenance of superior scholarship, with an average of 90 or better over a period of three and one-half years, evidence of intellectual and cultural qualities, creative ability, regularity of class attendance, and general interest are factors considered in making these appointments.

Lyle Biddlestone Merits Dean's Award

The prize offered by the Dean of PCO at each commencement exercise has been bestowed upon **Lyle Biddlestone.** As President of Student Council, and participant of many projects furthering the interests of the college and his classmates, **Dr. Biddlestone** has been an untiring and respected worker.

The L. Milner Pharmacy Award

For outstanding scholarship and application in the field of Pharmacology: **Wendell Mook.**

Pathology Award

To one student in each graduating class goes the coveted Pathology Prize. This year's recipient is **Morris R. Osattin.**

Preventive Medicine Award

The Department of Preventive Medicine and Bacteriology announces its selection of **Augustine Novak** as the recipient of the prize under its jurisdiction. This is always a much sought after honor and has many contestants. The work done for this reward covers the years of scholastic endeavor.

Pediatrics Prize

The award for general scholastic excellence and ability in the Pediatrics Department has been assigned to **Donald Bortle.** Doctor Bortle has spent many winters in Neighborhood Settlement work while at Springfield College, and much time in the children's clinics at the Philadelphia College of Osteopathy.

Officers of Class of '47

Glenn Roberts, President, Repr. of Atlas Club.
John Cionci, Repr. I.T.S.
Oscar Janiger, Repr. Independents.
Lyle Biddlestone, P. S. G.
Jerome Axelrod, Repr. L.O.G.
Glenn Roberts, Repr. Atlas Club.

of the body the physician is helpless. Recently I read in THE AXONE of the death of the co-founder of your College, Dr. O. J. Snyder, and I was especially impressed with his philosophy of disease and its cure: "Always keep in mind," he said, "that the Osteopathic philosophy is founded upon the biological axiom that normal physiological life represents biological cell response to normal environmental conditions, that disease represents biological cell response to abnormal environmental conditions; therefore the cure of disease is to maintain normal cell environment."

Dr. Walter B. Cannon's book, THE WISDOM OF THE BODY, illustrates by a series of examples what he calls the "homeostatic" power of the body, or the power of the body to regain its equilibrium when something tends to upset it. What Cannon calls "homeostasis," others call "God." The physician must trust this vital force and wisdom and cooperate with it. Ambrose Pare once said, "I dressed him, and God healed him." Years ago, Oliver Wendell Holmes, physician and poet, made this observation: "With regard to the exhibition of drugs as a part of your medical treatment, the golden rule is, be sparing. Many remedies you give would make a well person so ill that he would send for you at once if he had taken one of your doses accidentally. It is not quite fair to give such things to a sick man, unless it is clear that they will do more good than the very considerable harm you know they will cause. Be very gracious with children especially—you may depend upon it that half the success of Homeopathy is due to the sweet peace it has brought into the nursery." In a lecture before the Harvard Medical School he said: "I firmly believe that if the whole materia medica could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes."—an exaggeration for the sake of emphasis.

It is remarkable what God can do without us; but it is just as remarkable what he can do with us. An old doctor, now dead, in a town in which I once resided, was called into our home to treat my small son, whose rebellious stomach evicted every entering particle of food. The doctor prescribed lime water; but that, too, went into reverse when it reached the offended organ. After a week the lad recovered, and I expressed my appreciation to the doctor for his successful treatment of the case; but he honestly replied: "Don't thank me; thank God! I don't know yet what was wrong with him." Later we moved to a large city, and late one afternoon the old symptoms recurred. The physician who was called took a leucocyte count and made other tests. At midnight the boy was on the operating table. The surgeon showed me the perforated appendix, expressing his belief that the boy had suffered previous attacks. I related the story of the earlier experience, to which he replied, as had the dear old town doctor, "Thank God!" The late Archbishop Temple said: "It is a great mistake to suppose that God is only, or even chiefly, concerned with religion."

III

REVERENCE FOR THE MORAL LAW

Kant declared: "Two things fill my soul with always new and increasing wonder and awe: the starry heavens above me and the moral law within me. The first glance at an innumerable multitude of worlds annihilates my importance as an animal creature that must give back the matter of which it was made to the planet—itsself a mere point in the universe. The second, on the contrary, exalts my worth as an intelligence infinitely, through my personality, in which the moral law reveals to me a life independent of

animal nature and even of the whole universe of sense." Whatever our philosophical, psychological and religious positions may be with reference to the free moral agency of man, society is so constituted and our consciences so conditioned that, for all practical purposes, we hold man accountable for his deeds. The physician, especially the psychiatrist, cannot ignore the patient's conscience; and he should be qualified to deal with those who become the victims of physical and mental disorders arising out of moral dislocations.

Among your patients will be those who have exposed their sense organs to the shock of violent and continual stimuli, which must be increased in virtual geometrical progression to be satisfactory, until at last there is not only the killing of the finer and more delicate sensibilities, but the loss of the pleasurable sensations themselves. Others find their satisfactions on elevated levels, with ever-increasing capacity for enjoyment. This dualism is often referred to as the "higher" and the "lower" self. There are Dr. Jekyll and Mr. Hyde potentialities in all of us. It is now recognized that functional diseases are often traceable to disorders of the spirit. Dr. Felix Deutsch of Boston recently said that the struggle between desire and conscience can produce such physical symptoms as itching, eczema even the serious angina pectoris. Psychosomatic medicine is exploring the hidden depths of the personality and discovering what the clergyman might call the pathology of the soul.

Hawthorne's SCARLET LETTER deals with this body-mind relationship. Rodger Chillingworth, in the guise of a doctor, tells the ailing, guilt-concealing minister, the Reverend Arthur Dimmesdale, that "a sickness, a sore place, if we may so call it, in your spirit hath immediately its appropriate manifestations in your bodily frame. Would you, therefore, that your physician heal the bodily evil? How may this be, unless you first lay open to him the wound or trouble in your soul?" For years the minister struggled with the burden of hidden guilt; and while he did secret penance, his pride would not allow him to make a public confession. His tortured conscience affected his body, until finally he stood on the pillory and publicly confessed his sin, dying in the arms of Hester, a man broken by his hidden guilt. Hawthorne surely anticipated psychosomatic medicine when he put into Chillingworth's mouth these words: "A bodily disease which we look upon as whole and entire within itself, may, after all, be but a symptom of some ailment in the spiritual part."

And Shakespeare's dialogue between Macbeth and the doctor is also apropos:

MACBETH: "Canst thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart?"

DOCTOR: "Therein the patient
Must minister to himself."

And the doctor was right—Lady Macbeth tried in vain to wash her hands of Duncan's blood. "Here's the smell of blood still: all the perfumes of Arabia will not sweeten this little hand," she cried; and the doctor was quite modern in his diagnosis:

"Foul whisperings are abroad: unnatural deeds
Do breed unnatural troubles: infected minds
To their deaf pillows will discharge their secrets:
More needs she the divine than the physician.

God, God forgive us all!"

A very helpful book for both doctor and clergyman is THE ART OF MINISTERING TO THE SICK, by Richard C. Cabot, M.D., and the Rev. Russel L. Dicks, B.D. In this volume, *vis medicatrix naturae* is raised to the level of *vis medicatrix Dei*. It is interesting to note that Dr. Andrew Taylor still, understudied and assisted his father, who was both a physician and a minister of the Gospel. The cooperation of the divine and the physician in many cases is essential to the patient's well-being, and confession has a therapeutic value.

IV

A HIGH MORAL TONE

The physician's proper respect for professional ethics is another important spiritual qualification. It is impossible to separate doctor and doctoring. What other doctors think of him, what the public thinks of him, and what he thinks of himself are among the determinants of real success. A high moral tone is a *sine qua non* of the medical profession.

George Bernard Shaw's THE DOCTOR'S DILEMMA is an emotional attack on medicine and science, with just enough truth to make it plausible. The conscience of the doctor he holds in contempt, and the craze for surgical operations and the lack of medical ethics are denounced. He attempts to expose the assumed infallibility of doctors, concluding that the only cure is the socialization of medicine. In a recently published book, A SURGEON'S DOMAIN, by Bertram M. Bernheim, M.D., the economics of surgery and the prevention of unnecessary operations are also discussed. This medical philosopher alleges that much of the surgery performed today is not only unnecessary but dangerous. He recommends that hospitals and clinics employ the surgeons and take them out of competitive private practice. Both Shaw and Bernheim charge that when a surgeon decides whether an operation is necessary or not, the prospective fee is often a determining factor; there is always the temptation to lean toward the lucrative side of a decision. Somewhere else I have read: "Osteopathy emphasizes that surgery should be used only when other methods have proved unsuccessful."

Every member of this class is expected to uphold the dignity and honor of the profession he is about to enter. Next to the ministry there is no profession where so much character is indispensable to success. No scientific qualifications can compensate for the lack of those high moral principles which characterize your calling. The Hippocratic oath ranks with the Ten Commandments in the medical profession. Medicine, like religion, is a high calling; consequently, its ethical code is correspondingly high. "The Principles of Medical Ethics" of the American Medical Association includes the statement that a "profession has for its prime object the service it can render to humanity; reward or financial gain should be a subordinate consideration." In "The Code of Ethics of the Pennsylvania Osteopathic Association" I read: "Osteopathy being the essence of a system—a Manifestation of the Universal Law of God in man—the masterpiece of creation, like the interdependence of

Class of 1947 Ten Years Hence

By THE GIRLS

- Abar — Teaching osteopathic technique at Springfield College.
 Adler — Chief syphilologist at New Orleans Osteopathic Hospital.
 Axelrod — Special physician to female stars at M.G.M.
 Barsky — Chief surgeon of the Eskimo Hospital in Nova Scotia.
 Biddlestone — Lobbying for osteopathy at Washington.
 Bloomberg — Research on the common cold in the Men's Lavatory of P. C. O.
 Bortle — Country practice running down epidemics on a motor bike.
 Brown — Chief Neuro-surgeon at Bangor.
 Brownstein — Parker Pens paid off — Now Health Officer at Phila.
 Cionci — Zoot suit — Chief gynecologist at Billy Rose's Diamond Horseshoe.
 Cutler — Serving a term for reckless driving.
 Caruso and Giliberto — Loyal assistants to the Chief Orthopedist of O. H. P.
 DeMasi and Gillette — Proctologists at Bikini.
 Dossick — Hospital for Nervousness and Irritability with six sons for assistants.
 Ellison — Won a fight with John L. Lewis for Osteopathic Rights in Coal mines.
 Farer — Living at the Ritz.
 Feldman — Orthopedic surgeon at Brooklyn.
 Feltoon — Employed as a male nurse at Audubon Hospital.
 Giamporcaro — Just received Specialty license in Internal Medicine.
 Gilbert — Reports many Osteopathic Lesions of Giraffes in South Africa.
 R. & G. Hamburger — Using their ten fingers on ten little Hamburgers who have come down with measles, mumps, chicken pox, scarlet fever, and whooping cough.
 Harris — Urologist at P.C.O., on the side designs uniforms for junior interns.
 Hofkin — Just finished latest movie with Bob Hope called "Find it, fix it, and leave it alone."
 Janiger — Chief consultant psychoanalyst for all "West Indies."
 Kanoff — Filled latest issues of A.O.A. Journal with treatise on "Histoplasmosis."
 Koenigsberg — Lectured on "Effect of Rocket Travel on Cranial Molding."
 Lepoff — Talked Levine into having his nose fixed and is now married to an Astorbilt.
 Leiberman — Has become chairman in charge of Osteopathic Conventions.
 Marsico — Has become first assistant to Dr. Cathie in the Anatomical Laboratory.
 Mascioli — Physician to Brooklyn Dodgers.
 Masters — Supervisor of Nurses Home at Florida State Hospital.
 Mook — Spends evenings "studying at the fraternity house."
 Novak — Physician at Poughkeepsie Regatta.
 Osattin — Lecturing on Medical Ethics at P.C.O.
 Ratcliff — Specialist in Geriatric technique at Miami Beach.
 Richardson — Admission clerk at Byberry.
 Roberts — Has finally acquired full ownership of the Byrd Theatre.
 Rosenbaum — Still adjusting everything from cervicals to phalanges.
 A. and M. Salkind — Joint firm selling class notes to all students of P.C.O.
 Segal — Resident in tuberculosis at Bellevue.
 Sherman — Cleaning out tracheas of giraffes at Phila. Zoo.
 Shapiro — Doing research work on Schistosomiasis.
 Steinsnyder — Losing weight — just completed 4,159 Caesarian sections.
 Stanley — Still holds his title as the "greatest 7 up man."
 Stachel — Has become Otorhinolaryngologist of Metropolitan Hospital.
 Venuto — Just discovered Vitamin Z3.
 Strong — Finally became president of Cancer Research Foundation of America.

(Continued on Page 8)

OSTEOPATHY IN SPORTS

By TOM CARNEY

Osteopathy was well represented at the recent AAU track meet at Lincoln, Neb. as Steve Seymour (the former Seymour Cohen of P.C.O.), broke the National and Olympic record for the javelin, with a heave that was just less than the World's Record. Nat Boyd, a present student at P.C.O., who is middle Atlantic states champion in the broad jump, competed but was not a point winner. (Nat fouled in his final and best jump, otherwise he would have earned second place).

At the same meet, an old teammate of mine from Boston College, Herb McKenley, who recently broke the World's record for the 440 yd. dash, was easily winner in the 400 meter run. It is not too long ago that I was running lead-off man in the 440 yard relay, and Herb was the anchor man. We competed in the New England A.A.U. as the Ryder A.C. in honor of Jack Ryder, world famous coach of milers including Lloyd Hahn, Gil Dodds, and even now he has a new schoolboy mile sensation, Carl Joyce, who just broke Lou Zamperini's World's Interscholastic Record. We, as the Ryder A.C. in the A.A.U. won the mile relay event with ease. Later I won the 100 yd. dash, and Herb ran a "slow" 43.2 quarter—that is—slow for him.

You can tell that football season is coming around, when the big men like our own Bob Fried-

man start flexing their biceps. Bob was All-American at Washington and later played one of the tackle spots for the Eagles. The "old thrill" starts to come about this time, and we would just about be getting ready for our summer drills. When I played for Boston College, we drilled 3 hours in the morning—had a slight lunch, then drilled and scrimmaged for three more hours in the afternoon. No wonder we went to the Cotton, Sugar, and Orange Bowls.

It is quite encouraging for a student of Osteopathy, who has been around the real "big time" in sports, to find the tremendous good that our profession can do for the athletes. With pride, we note the high esteem that these athletes, their families and friends hold for the Osteopathic Physicians.

Joe "Ducky" Medwick, who is currently playing for the World Champion baseball club—The St. Louis Cardinals, and who for many years was the most feared batter in baseball, is again clouting the ball with the same vim and vigor that made him champion a few years back.

In conversation recently with his close friend and school teammate William S. Currie of the freshman class, Joe told Currie that he owed his comeback to the competent care of an Osteopathic Physician, who after many of the "best" physicians had tried and failed, corrected a lower back ailment in the matter of a few weeks.

We must not think that Osteopathic treatment is limited to "low-back" lesions. Every day we hear of Osteopathic Orthopedic surgeons, of Osteopathic E.E.N.T. men and many others, correcting conditions of many of our best athletes, after it was said,—"it's not possible."

As Dr. William Baldwin, Jr., has said, "We do not BELIEVE it works we KNOW, for we have seen it work!" So do I know, for I have seen it work; Joe Medwick knows, for he has seen it work; Steve Seymour knows, for he has seen it work; so do countless thousands of others know, those both in sports actively and as spectators, for they too, have seen it work!

Dr. Lynch Speaks At P.C.O. Graduation

Well known to many PCO students, and to the academic world in general, is today's guest speaker, Dr. Clyde Lynch, of Lebanon Valley College at Annville, Pennsylvania. Dr. Lynch brings to us all a message of inspiration and guidance for the life we have ahead of us. Not only as physicians and leaders do we wish to heed these words of counsel; but more fundamentally as mentally awake and morally strong individuals do we cherish them.

In order that we may better remember what was said here today we are printing in another section of The Axone the text of Dr. Lynch's commencement address. The student body is appreciative of the interest shown our College by the learned Doctor. We hope to hear him again.

56th Commencement Address - Philadelphia College of Osteopathy

THE SPIRITUAL QUALIFICATIONS OF THE PHYSICIAN

● By CLYDE A. LYNCH, Ph. D.

President Lebanon Valley College

Members of the Graduating Class:

It is with pleasure and a sense of high privilege that I accept Dean Dressler's invitation to address you on this commencement occasion, and I wish to congratulate you on the successful completion of your course. You have been fortunate, indeed, to have had the assistance of the men who comprise the administrative and professorial staffs of the Philadelphia College of Osteopathy, whose efforts have made this an outstanding institution. Osteopathy has progressed in the face of ridicule, hardships and much opposition; but this opposition has tended to elevate your standards and to gain for you increased recognition. New ideas are painful, and their exponents have never had an easy time. In nearly all fields of knowledge there is a growing eclecticism, and it is generally acknowledged that osteopathy has both given and received in the accumulation of the knowledge of the prevention and treatment of disease.

As a former pastor and graduate student in psychology, I learned a great many things about human beings, from the highest summits down to the lowest depths to which human nature can descend. Therefore, I hope to bring together certain findings which may help you in your personal lives and in your professional careers. My cue is from Dean Dressler's article in the October 1946 number of the JOURNAL OF THE AMERICAN OSTEOPATHIC ASSOCIATION, entitled, "Osteopathic Education Looks Ahead," indicating that your educational objective is "the training of well-rounded, scientifically minded and humanitarily motivated physicians." I am appropriating two phrases from this statement which justifies my subject: the one phrase is "well-rounded;" the second, "humanitarily motivated physicians;" hence the subject, "The Spiritual Qualifications of the Physician."

I CULTURE

The word "spiritual" is somewhat vague; sometimes it is used as the opposite of "material"; again, it is used to express a quality of certain experiences. It surely includes aspiration and inspiration, sensitivity to truth, goodness and beauty. I was present on one occasion when Dr. Einstein received an honorary degree. In an address delivered by Governor Herman H. Lehman, it was said that, while Mr. Einstein had previously refused proffered degrees from large universities, he was pleased to accept a degree from that particular small college because it holds a spiritual view of life. Knowing that Mr. Einstein had not committed himself to a theistic point of view, I questioned the validity of the statement; but it soon became clear that Mr. Lehman meant that Mr. Einstein believed in those products of the universe which have an emotional appeal, of which music and art are examples. The creative imagination is also involved. The awe and reverence which man experiences when he stands in the presence of the beauty and mystery of the universe may be religious, though as in Mr. Einstein's case, creedless. "The highest achievement to which the human mind is capable of attaining," according to Goethe, "is an attitude of wonder before the elemental phenomena of nature." Science cannot solve the ultimate mystery of the universe; add to this the fact that we human beings are not apart from, but a part

of, nature; therefore, we are a part of the very mystery of nature which we are attempting to solve.

Consequently, culture is one of the spiritual qualifications a physician should possess; and here I am using "culture" and "spiritual" synonymously. To have insight into the mysteries of nature, especially human nature, is indispensable in your calling. This means an appreciative acquaintanceship with the best thoughts and the deepest feelings expressed by the noblest men and women of the race. The physician who has a liberal-arts education should have a broader understanding and a deeper appreciation of the whole domain of man than one who is trained exclusively after the manner of a tradesman. Those who have not been fortunate enough to have the advantage of such a preparation should devote a period of each busy day to the world's best books. In OSTEOPATHY AS A CAREER, by Wilfrid E. Bellaeu, is this significant paraphrase: "Although only two years of college work are required for admission to the osteopathic course, it would be advisable for a prospective physician to complete the full college course. This would give him an opportunity to study such subjects as psychology, sociology, history, economics, political science, and philosophy. The study of these subjects would help him to be successful, for his cultural background would attract, eventually, a better class of patients and his understanding of human nature would assist him in retaining and increasing his clientele." The study of the humanities is surely appropriate for the development of "well-rounded physicians," whose calling is uniquely humane.

II

REVERENCE FOR THE UNIVERSE

A growing knowledge and appreciation of the universe should eventuate in reverence. In Francis Mason's book, THE GREAT DESIGN, the late Sir J. Arthur Thomson gives us this paragraph: "A great thinker of today, Professor Rudolph Otto, learned in Science, has said that when we envisage certain things in our world, such as the starry sky, the thickly-peopled ocean, the orderliness and progressiveness of life, and give them the keenest and clearest scientific description in our power, there is left in our mind a feeling of the Holy or the Sacred. That is to say we have what the author of the Psalms said so strongly—a feeling of wonderment, 'beyondness,' devineness. Think of the immensities, the intricacies, the unities, the linkages. As the old poet said: 'The undevout astronomer is mad!' As Tennyson said when he turned from the life of the wayside brook, which angels might well desire to look into: 'What a marvelous imagination God Almighty has!' And the same spiritual reaction to the wonder and mystery of the universe is expressed by Gilbert K. Chesterton in HOLY OF HOLIES:

"Elder Father, though thine eyes
Shine with hoary mysteries,
Canst thou tell what in the heart
Of cowslip blossom lies?"

"Smaller than all lives that be,
Secret as the deepest sea,
Stands a little house of seeds
Like an elfin's granary."



"Speller of the stones and weeds
Skilled in Nature's crafts and creeds,
Tell me what is in the heart
Of the smallest of the seeds?"

"God Almighty, and with Him
Cherubim and Seraphim
Filling all eternity,
Adonai Elohim!"

Dr. Albert Schweitzer is an outstanding example of the spiritually endowed physician. His philosophy of life is closely allied to his personal disposition; he is unique in his reverence for life and his sympathy for all living things. In his childhood he was haunted for weeks by the cries of pain of a dog which he had struck with a whip. He was led to scare away from a friend's sling the birds they had been stalking, because the church bell, like a voice from Heaven, commanded "Thou shalt not kill." He found no pleasure in fishing, because his finer sensibilities revolted at the fate of the worms and the lacerations of the fishes' mouths. These examples indicate more than a child's squeamishness at the sight of wounds; for, in addition to his aesthetic sensibility, this practicing surgeon had a profound reverence for life which enabled him to enter vicariously into the experiences of all creatures, making their pleasures and pains his own. Regester gives us Schweitzer's own words: "From experiences like these, which moved my heart and often made me feel ashamed, there slowly grew up in me an unshakable conviction that we have no right to inflict suffering and death out of mere thoughtlessness, and this conviction has influenced me only more and more strongly with time. I have grown more and more certain that at the bottom of our heart we all think this, and that we fail to acknowledge it and to carry our belief into practice chiefly because we are afraid of being laughed at by other people as sentimentalists, though partly also because we allow our best feelings to get blunted. But I vowed that I would never be afraid of the reproach of sentimentalism."

Reverence for the universe includes reverence for those laws of nature which are operative in the health and illness of your patients. Apart from the wisdom and power

the parts of the human mechanism, so our duty is to the public, the Cause of Osteopathy, and to one another."

However, medical ethics cannot be forced; ethics must be the outgrowth of character. It will be your solemn obligation to refrain from all conduct that will tend to discredit your profession and to display that kind of Golden Rule behavior which will reveal your belief that your first and last duty is to your patient; any physician whose primary duty is to himself is guilty of quackery. Permit me to suggest how the spiritually qualified physician conducts himself:

1. **Reticence:** He will not betray the confidences of his patients, whose secrets are unveiled in his presence. A breach of trust is unpardonable, and a babbling doctor is held in contempt by all high-minded people. It is an affront to the dignity of a person to have disclosed promiscuously what was revealed in the intimate doctor-patient relationship. Here the doctor should emulate the priest.

2. **Chastity:** The sanctum sanctorum of family life admits the physician trustingly. He crosses the sacred threshold of the home and is admitted to intimacies of body, mind and spirit to a surpassing degree. Blessed is that doctor whose high moral tone permits him to come and go among the homes of his community without the least suggestion that he may betray the honor of his profession by polluting the pure stream of family life. His office, too, will be a place where patients may go with perfect assurance. The doctor himself is not immune from temptation, and where is that practitioner who has not had at least one unscrupulous female seek his service as a means of subtle solicitation?

3. **Temperance:** There is always the possibility of temptation to escape from exacting experiences by the route of alcohol and dope. The ease with which the physician obtains drugs accentuates this temptation. The efficient physician will not incapacitate himself while he is within the range of call by making it impossible for him to answer any call with a clear head and a steady hand. When narcotics and stimulants are used as substitutes for Nature's remedies, the user is on the way OUT and not on the way UP. We just can't cheat ourselves and profit. Rip Van Winkle might have forgotten to count his drinks of liquor; but his nervous system remembered—it always does; it can't be outwitted.

4. **Truth:** It was a physician himself who said that an unnecessary prescription is a lie, an unnecessary operation is a lie, as may be superficial diagnoses, unwarranted prognoses, and promises of cure, and pretense that one knows when one does not know. There is also the temptation to claim credit for that which may be due to nature alone. It is said facetiously that when a patient dies under medical treatment, his death is due to natural causes; if he gets well under medical treatment, his recovery is attributed to the doctor; and very little, if anything, is said about natural causes.

5. **Readiness to render standard service:** Every patient, regardless of financial ability or social status, should be given what constitutes standard service, even though medical charity may have to be strained at times. "The Parable of the Good Samaritan" is "The Doctor's Parable"; for when the considerations of religion and race failed to succor the waylaid victim, the foreigner who saw him had compassion on him. Binding

the wounds of the stranger and pouring in oil and wine, he took him to the inn and paid the cost of his hospitalization. This story is significantly recorded by St. Luke, the beloved physician.

From the Code of Ethics of the American Osteopathic Association, I quote these confirming words: "The physician should hold himself in constant readiness to respond to the calls of the sick. He should ever bear in mind the high character of his calling and the great responsibility which it involves, and should remember that the comfort, the health, and the lives of his patients depend upon the skill, attention and faithfulness with which he performs his professional duties."

The human race is threatened with the horrors of the atomic bomb and bacterial warfare. The latter would put a terrible strain on the doctor's conscience, for it would cause biology to become the science of death instead of the science of life. I challenge you, in your capacity of a citizen, to join forces with all other humanitarians motivated citizens in treating the sickness of society. A new low was reached in man's inhumanity to man by those recently hanged German doctors who have used their art to destroy life rather than to save it. Medical men, generally, have laid down their lives for both friend and foe; and the ideals of humanity transcend national boundaries. I agree with Dr. David Riesman that "the history of medicine is in reality an epitome of the history of civilization." Unless the world accepts the spirit of medicine, its many inventions may but hasten its destruction.

I cannot leave this part of my address without yielding to the temptation to relate a story which involved professional ethics in a strange and amusing way. My wife and I were traveling to the West Coast shortly before the war. In the same Pullman was a retired veterinarian, who entertained us with anecdotes reminiscent of his practice in a city where he had conducted an animal hospital. His pet peeve became amusingly apparent—he thought very meanly of the medical profession. As to professional ethics, well, they just didn't have any. His prize illustration had to do with a pet dog which was owned by a M.D. This canine developed a hip infection; and instead of taking the animal to a veterinarian, the M.D. himself operated with dire results. The hip condition became worse; and the M.D. operated the second time, only to result in the hip becoming twice as bad. After the third operation, in desperation, the M.D. took the dog to the V.M.D. and asked him to take the case; the V.M.D. refused, exclaiming, "I wouldn't think of taking such a messy case. Why didn't you bring him to me in the first place? What would you think if I were to operate on a human being?" The M.D. left; and after some time the dog recovered. Later, this hip-scarred dog developed fits. But this time the doctor assigned to his wife the task of taking their pet to the same veterinarian, who treated the animal successfully. On the last visit the doctor's wife asked the veterinarian, "What do you think caused the dog to get the fits?" He replied, "Madam, I think the dog got the fits when he turned around and looked at his hip!"

V

EQUANIMITY

The next spiritual qualification of the physician which I should like to expound is **equanimity**. This suggestion is borrowed from Dr. William Osler, who gave to a book of his the title of its first chapter, **AEQUANIMITAS**. He gave **imperturbability** the

highest rank in the qualities desirable for physicians and surgeons, meaning thereby "coolness and presence of mind under all circumstances, calmness amid storm, clearness of judgment in moments of great peril, immobility, passiveness." The physician is sure to lose the confidence of his patients if he betrays indecision and worry, one who is flustered and flurried in emergencies. The spiritually minded physician will calmly co-operate with God, ever doing his best and asking God's blessing upon his work. He will have a chapel in his heart and will know the secret of calmness through prayer; and, believing that all things work together for good, he will not lose his nerve, even in prospect of defeat.

In his personal life, he will neither pull out of the past painful memories nor out of the future threatening ills. Those who do so persistently collapse; for while divine grace is promised in sufficient quantities for today, there is neither human nor divine assurance that we can carry today's load plus the memory weights of yesterday and the anticipated burdens of tomorrow. The cultivation of religious trust will aid calm judgment, cool nerves and steady hands. Osler advised: "Do the day's work well and not bother about tomorrow. To it, more than anything else, I owe whatever success I have had—to this power of settling down to the day's work and trying to do it well to the best of one's ability, and letting the future take care of itself." The great Physician himself gave us this prescription: "Do not be anxious about tomorrow. Let the day's own trouble be sufficient for the day."

George Herbert has advised us to undress our souls at night, shedding both our imaginary and real troubles and burying them in the tomb of night, arising the next morning liberated men with a new lease of life. Not our negative experiences, but our worrying about them corrodes the mind and saps our energy; therefore, the advice, "Physician, heal thyself," is not to be taken lightly. Dr. Bertram M. Bernheim asserts that surgeons as a class are tense and jittery, many of them suffering from those emotionally conditioned ailments as peptic ulcer and coronary heart disease, which appears to be almost an occupational disease of the profession. Persons with such a temperament might well seek, as Osler did, to cultivate that measure of equanimity as will enable them to bear success with humility, the affection of their friends without pride, and to be ready when the day of sorrow and grief comes to meet it with the courage befitting a man.

VI

CONSECRATION

A spiritual qualification of major importance in **consecration**. It would be interesting to know what motives have impelled the various members of this class to become Doctors of Osteopathy. The dramatic appeal of stage and screen, books and pictures, parental urging, financial reward, social prestige, the opportunity to display one's talents, the lure of scientific research and interest in people are among the various considerations which inspire young people to enter the medical profession. And there are those nasty Freudians who suggest exhibitionistic and sadistic urges.

In examining the literature which sets forth the qualification of prospective Osteopathic students, I find such statements as these: "One's decision to make Osteopathy his life work should not be based solely on evidence that his profession offers him social standing and a good income. His primary motive should be to serve his fellow men." "To

be of service to a fellow man and to possess a love for healing are the main objectives to stress."

There is no other motive comparable with the humanitarianism when this motive is religious in nature, it becomes the most compelling drive a physician can experience. In his famous book, *RELIGIO MEDICI*, Sir Thomas Browne repudiated that materialistic humanitarianism which has its roots exclusively in humanity. This doctor found his motive in the will of God: "I give no alms only to satisfy the hunger of my brother, but to fulfill and accomplish the Will and Command of my God; I draw not my purse for his sake that demands it, but His that enjoined it; I believe no man upon the Rhetoric of his miseries, nor to content mine own commiserating disposition."

There are those who contend that too much false sentimentality has been focused on medicine and doctors' lives, that one may not even possess an unusually strong humanitarian desire but nevertheless be an efficient practitioner; but I doubt whether one can be and do his best where the humanitarian motive is weak or absent; and I deny that those who dedicate themselves to the healing art because of the will and love of God are necessarily, or merely, sentimentalists. To serve man for man's sake is humane; but to serve man for God's sake is religious. **The Great Commandment** combines the love of God and love of neighbor, thus providing the physician with a twin motive.

Dr. Albert Schweitzer is a supreme example of the spiritual quality of consecration. In addition to his medical knowledge he is a theologian, an author, and a musician of considerable ability, recognized as an authoritative interpreter of Bach. His interest in theology led him into a professorship in Strassberg. Then he amazed the world by relinquishing his chair of theology to serve as a medical missionary in Africa. Why did he do this? The answer is given in his book, *ON THE EDGE OF THE PRIMEVAL FOREST*. The story of "The Rich Man and Lazarus" led him to see in Lazarus the colored people in the colonies, who suffered from sickness and pain as much and even more than we do, without possessing the means of treating them. He saw himself identified with the rich man, for he had acquired the scientific knowledge of the causes of disease and the skill and the means of combating them and of alleviating pain. Just as the rich man had sinned against poor Lazarus at his gate, because he had never thought enough about the wretchedness of the beggar really to put himself in his place and thereby let his conscience dictate charitable action, so Schweitzer saw himself sin against the poor man at his gate; and the gate for this doctor was Central Africa. He heard his Master speak to his conscience, "Follow thou me." And into the woods he went.

When we divide our physical goods we are left with less; but spiritual goods, when shared, increase. The Healer of the bodies and souls of men in ancient Palestine gave the world the formula of life when he said: "Whoever would save his life will lose it, and whoever loses his life for my sake will find it."

Medical men have given the results of their research to the world for humanitarian purposes, without financial profit, considering it a sufficient reward to have accelerated the progress of their profession and to have the satisfaction of having performed a useful service to mankind. Many have given their

lives that others might live in the relentless warfare medicine wages against disease.

"A Picket frozen on duty,—

A mother starved for her brood,—

Socrates drinking the hemlock,

And Jesus on the rood;

And millions who humble and nameless,

The straight hard pathway plod,—

Some call it Consecration,

And others call it God."

Like Browne, some physicians find man through God; others through man. Dr. Oliver Wendell Holmes once said to the young members of the medical profession: "Duty draws the great circle which includes all else within it. Of your responsibility to the Head Physician of this vast earth, I need say little. We reach the Creator chiefly through his creatures. Whoso gave the cup of cold water to the disciple gave it to the Master, whoso received the Master, received the Infinite Father who sent him. If performed in the right spirit, there is no higher worship than the unpurchased service of the medical priesthood. The sick man's faltered blessing reaches heaven through the battered roof of his hovel before the *Te Deum* that reverberates in vast cathedrals."

VII

ACCEPTANCE OF THE PRINCIPLE OF LIFE'S CONTINUITY

There must also be included among the spiritual qualifications of the physician his acceptance of the principle of life's continuity. Our futuristic orientation may take the following forms:

Dr. Aldred S. Warthin, in his book, *THE CREED OF A BIOLOGIST*, expounds the philosophy of the individual ultimately submerged in the race, substituting race-immortality for personal immortality; the significance of the individual in the scheme of life is that he is the mortal carrier of the immortal germ plasm, race improvement through eugenics is the watchword. Then there is the creed expressed by George Eliot, the meliorist in her *CHOIR INVISIBLE*, that we have social immortality by virtue of the continuation of our influence for good in posterity, the doctrine of personal immortality asserting that the spirit of man is imperishable, that it will survive the shock of death and make still greater progress in the life to come. This doctrine is not so widely accepted and so strongly held as it once was. Each generation has its own mood, and our own is materialistic; what science cannot demonstrate as true, many are tempted to reject.

The physician who believes in the immortality of the soul is likely to be more aware of the sanctity of life here and now, and he can be of greater comfort to his patients who are facing the setting of the sun. I have read many of the George G. Ingersoll Lectures on *THE IMMORTALITY*

OF MAN, delivered by distinguished persons to the students at Harvard. Dr. Osler's lecture there has done more to stimulate faith in man's survival than many religious books. This son of the parsonage never allowed his scientific knowledge to crush his simple faith. He held that, though the philosophy of a scientific student may find nothing to support a belief in the hereafter, he should readily acknowledge the value of such a belief as constituting a real human asset. In the presence of so many unveiled and yet-unsolved mysteries, the student cannot afford to deny dogmatically the possibility of a future state; he should reserve his judgment and continue to inquire. The belief in life after death, says Osler, "is the rock of safety to which many of the noblest of his fellows have clung"; and "he will gratefully accept the incalculable comfort of such a belief to those sorrowing for precious friends hid in death's dateless night; and he will acknowledge with gratitude and reverence the service to humanity of the great souls who have departed this life in a sure and certain hope."

A prominent doctor friend of mine has told me that he enjoys the intellectual stimulus which comes from reading after and hearing those men who have departed from the paths of orthodoxy; but he does not want an atheist, not even a Scot Waring, standing by his bedside at the hour of death. "I want a man standing there," he said, "who believes that he has the map." Dying men often want to hold somebody's hand; if the physician is religious, firm in his anticipation of immortality, he can, in the absence of a minister, perform this last comforting act.

VIII

ANTICIPATION OF REWARD

Finally, I wish to suggest to you that the unselfish expectancy of the richest rewards characterizes the spiritually minded physician who transcends monetary considerations in his unstinted ministrations to suffering humanity. While he has a perfect right to expect adequate financial returns, his highest rewards come to him in terms of an enriched personality. His egoistic and altruistic urges he brings into unity; what is ultimately best for society is best for him; and what is ultimately best for him is best for society. He lives in society and society lives in him.

He does not have to wait until the Head Physician says, "Well done!" Society says, "Well done!" too; and the approval of one's conscience is a satisfying reward that cannot be dissipated. The humanitarily motivated physician receives from those to whom he ministers occasional expressions of a sincere and abiding appreciation, especially from those who were unable to pay him for his services. The Superintendent of a Hospital for the Insane recently showed me a letter received from a former patient who had been so profoundly depressed and mute that he gave no indication at all that he was ap-

(Continued on page 8)

THE AXONE

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PHILADELPHIA COLLEGE OF OSTEOPATHY

48th and Spruce Streets

Philadelphia, Pa.

"Life is short and art is long, the occasion fleeting, experience fallacious and judgment difficult."

—Hippocrates, 430 B.C.

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A FRESHMAN'S FROTHINGS

By JIM

OCTOBER seems like only yesterday, when first this term began. But here it is JULY NINETEEN and we've had our last exam! The SENIORS now are ALUMNAE — the FROSH advanced one step too; We call the SOPHOMORES "JUNIORS" — and the other class is almost thru.

FRESHMAN well recall the BLITZ each early morn at EIGHT. But it really wasn't so hard FOR US, IF the night before was spent with MORRIS.

To stay ABED on SATURDAYS certain members got the call.

For that DEAN DRESSLER has his way of checking up the ROLL. The SOPHOMORES had the easy life! When it came to

taking QUIZZES and when they didn't like the test—soon found other BUSINESS.

But DOCTOR BALDWIN had last laugh, it seems I do recall

You can't walk out on written work and still stay on the BALL! Then there's the JUNIOR Clinic Clerks, as well as OB call: Can often mean a RE-EXAM, perhaps this very FALL.

DR. OTTO to the FIRST YEAR CLASS his success equation lent:

"Ze woman always—how you say?—enjoy my cute ACK-ZENT!"

Now that's my OFFERING for the week; insignificant I know, but I have done my best to spread the GOSSIP of PCO!

Ho! Ho!

Bei Der Penna. Dutch Gesagt

One of our Dutchy neighbors was about to get on the bus that goes from Emaus to South Bethlehem, and her conversation with the conductor went somewhat as follows:

"Say, Mister! Does this bus go to Sous Beslehem?"

The conductor, pointing to the sign on the front of the car retorted, "What's the matter, lady; can't you reet?"

"Ya, but on the site it says 'Emouse'!" she answered.

"Well, ve don't go sitevays!" he exclaimed.

ATLAS CLUB ELECTS BORGMAN

At the June meeting of the Atlas Club, George Borgman was elected Noble Skull, succeeding Glenn Roberts of the Class of '47. Other officers selected for the coming year were: Vice President, J. Torelli; Secretary, W. G. A. Edelman; Treasurer, Thomas Carney; Chaplain, W. G. A. Edelman. Election of Trustees will take place at the first meeting in the next college year. Discussion centered about revival of the Atlas fraternity house which is now greatly needed.

Spring Banquet of Atlas Club Real Feast

The active chapter and many alumni turned out for the first post-war Spring Banquet at the Homestead Restaurant of Philadelphia. There was more good home-cooked food than anyone could comfortably eat, served in what almost amounted to old-fashioned Pennsylvania Dutch style. One was able to approach near, by count, the traditional "seven sweets and seven sour." All of which was topped off by deep dish apple pie, which made some regret their lusty acceptance of the earlier courses.

The speaker for the occasion was a Brother, Dr. Otterbein Dressler, Dean of the Philadelphia College of Osteopathy. In his inimitable manner he sketched the friendship basis of our fraternities. A large part of his discussion centered about traditions and ambitions on which our Alma Mater is founded.

Among those who attended were Dr. H. Krohn, of Harrisburg, Pa., Dr. C. E. Evans of Chester, Pa., Dr. F. Whitebread of Germantown, Pa., Dr. Weston Wurst, of Bethlehem, Pa., Dr. H. Honsaker of Phila., Pa., Dr. F. Haines, of West Chester, Pa., and the local chapter members. In addition, appreciated support was given by Dr. Paul H. Hatch, Washington, D. C., Dr. R. Anderson, and Dr. Blauvelt of Wilson, N. C.

Neo Senior Society

The following members were elected to the Neo-Senior Society at a meeting of the Student Council held on June 27, 1947:

George Lamb, Dave Frantz, L. Fiaschetti, J. Molinari.

LAST CLASS UNDER ACCELERATED PROGRAM

Yesterday fifty-eight men and women completed in excess of four years advanced studies in thirty-six continuous months. To those of us who have had our usual vacations during the hot summer months; and those others who slipped away to Florida when the sledding seasons grew too cold, this may not be an impressive achievement. Many others, including a very tired faculty, stayed with the war years' program and gave what their country asked of them.

Today those fifty-eight students received the degree of Doctor of Osteopathy at the fifty-sixth graduation exercises of the Philadelphia College of Osteopathy. They are no longer civilians, ex-G.I.'s and laymen, but instead are physicians about to enter upon their chosen life work. Most will leave to take up further training as interns. Some will enter at once upon service to their communities.

The present graduating class constitutes the last and the largest group to be granted degrees under the war accelerated program. There are still in the colleges other classes entered under the impetus of that course. This is the final group to have had to suffer in classrooms through three summers of Philadelphia weather. They are to be commended for their persistence. They did it without complaining.

We have many things to contemplate contributed by the classes which precede us. The example of the present graduating class can be held as a model by those who aspire to the profession of Osteopathy. Remember that "He also serves who only stands and waits."

Attention Alumni and Friends!

Your name and address appears on the reverse of this form. In order to be sure of receiving The Axone during the 1947-48 school year please detach this section AT ONCE and send it with \$1.00 for your subscription. This will also make it possible for us to continue in publication.

The Editor

DO IT NOW!

56th Commencement Address

(Continued from page 6)

preciative, or even aware, of what was being done for him. Here are some extracts:

"I dare say you often felt that much of your tireless efforts at encouragement were wasted on me. They were not wasted. No single, tiny seed fell on stony ground. They all sank in, though it was tough traveling for them, through so much solid ivory. However, they all reached the vacuum in time, Doctor. Every visit when you gave your busy time to sit and talk with me did good. You pulled me over some very hard places. I do not

think that kindness is ever really lost, though visible results are often lacking."

"Here is a long reached handshake across the hills, Doctor. To speak of thanking you for your endless kindness seems too poor a thing. Perhaps I can best show appreciation by passing on wherever I can a little helpfulness. If, as Elbert Hubbard says, 'We gain good by giving it,' then you must be rich indeed."

"Each little kindness, good old 'Doc,'
Is safely tucked away
In mem'ry's vaults;—my one regret—
It seems I can't repay.
At every chance I see
Some of the kindness that has been
In past bestowed on me."

CONCLUSION

Pasteur concluded his oration at the dedication of the Pasteur Institute in Paris, with words of profound contemporary significance: "Two contrary laws seem to be wrestling with each other nowadays; the one a law of blood and death, ever imagining new means of destruction and forcing nations to be constantly ready for the battlefield—the other, a law of peace and health ever evolving new means of delivering man from the scourges which beset him. The one seeks violent conquests; the other, the relief of humanity. The latter places one human life above any victory, while the former would sacrifice hundreds and thousands of lives to the ambition of one. The law of which we are the instruments seeks, even in the midst of conflict, to cure the sanguinary

ills of the law of war; the treatment inspired by our antiseptic methods may preserve thousands of soldiers. Which of these two laws will ultimately prevail, God alone knows. But we may assert that French Science will have tried, by obeying the law of Humanity, to extend the frontiers of Life."

EXTENDERS OF THE FRONTIERS OF LIFE, we congratulate you and wish you the greatest possible success in the conquests which await your skill. As alumni, you will have the responsibility of keeping the name of your Alma Mater honorable and your profession praiseworthy, increasing the *esprit de corps* of both. As you increase in knowledge and skill, it is hoped that you will likewise increase your spiritual stature like the mollusk which begins life in a small shell and builds larger ones as it grows, appropriated by Dr. Oliver Wendell Holmes, in his "The Chambered Nautilus," to symbolize our human endeavor to build a broader and more comprehensive life of the spirit:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's
unresting sea!"

FRATERNITIES

We offer our regrets to the following active and worthwhile organizations on the Campus whose representatives were engulfed in final examinations at the time The Axone was being prepared.

LAMBDA OMICRON GAMMA
PHI SIGMA GAMMA
IOTA TAU SIGMA

It should be noted for future editions that the deadline for all material is the date of any regularly scheduled Student Council meeting. In this instance three weeks notice was given and several reminders. Since exams do not come in September of the school year (we hope) we wish you better luck next time.

Editor's Note

Class of 1947 Ten Years Hence

(Continued from Page 2)

Wallace—Still playing the piano to soothe the nerves of his patients.

Waltzer and Leporello—Running a joint office in North Philly with Nurse Jones.

Williams—Chief obstetrician on 2nd floor of O.H.P.

Weisbrod—Just took out patent rights for jet propelled treating tables.

Weiner—D.O., M.D. to the Phillies.

Zacour—Just purchased a new camel since the one he had while at P.C.O. succumbed to elephantiasis.

Thanks To Our Helpers

The Student Council has made possible the revival of The Axone in printed form. We wish to extend to their hard working members our appreciation of this opportunity to again put the college publication before the profession and our Alumni. We look to the latter to extend a helping hand by returning the form prepared at the bottom of page seven. We recognize our shortcomings, and ask as well for their criticism and "bouquets." To the reporters, and most especially to the office staff, we wish to show some recognition by enumerating among others, Ruth Gigor, of the Registrars Office; Jean Hoberg, of the College Office; and Edith Hoffman the Dean's Secretary.

STUDENT COUNCIL FILLS VACANCIES

Many places were left vacant by the outgoing graduates in the important ranks of Student Council. Elections put John Molinari in Lyle Biddlestone's place as President; William McNeal, Vice President; David Frantz, Treasurer; Dorothy Sivitz, Secretary.

Student Council at PCO is made up of fraternity and independent group representatives from each class. Election of representatives takes place in the second semester of each school year. The Council looks forward to greeting its new constituents.

THE AXONE

Philadelphia College of Osteopathy
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Sec. 562, P. L. and R.